Am
Missy org
Emery

The Woman's Auxiliary to the Board of Missions

LIBRARY RESEARCH LIBRARY NEW YORK CITY

A BIT OF HISTORY

IN 1871 the Board of Missions was quite a different affair from the Board of Missions of to-day. Then, as now, our Domestic and Foreign Missionary Society was composed of all the Church's members, and then, as now, this Society had a Board of Missions to supervise the general missionary operations of the Church. But the Board of Missions of 1871 was composed of the Bishops of the Church, a number of other clergymen and laymen four times as many as the number of dioceses, and those persons who became patrons of the Society before 1829. Think what a body this would be at the present day! These patrons, visionary figures of an antiquated age, to be sure, are gone, but 114 Bishops and 272 other clergymen and laymen would be the unwieldy number to transact business, had our Board of Missions so continued. Not that this Board really did the work. As soon as it was constituted, it proceeded to form

two Committees, of eight persons each (four of them clergymen and four of them laymen), to act with the Bishop of the diocese in which they should meet as Committees of the Board, one for Domestic and one for Foreign Missions.

It is a point of history, interesting to notice regarding the days of which we write, that the Domestic and Foreign Committees emphasized in their respective constituencies those two distinctive parties in the Church, then so constantly brought to the front, in print, in argument and controversy, now so seldom mentioned, the High Church and the Low.

The Domestic Committee, with Dr. Twing[1] as its Secretary, was eager in the work of carving out new missionary jurisdictions in the Western country and rapidly increasing the missionary episcopate there, at the same time recognizing it to be only a part of the one broad field; while, in the Foreign Committee, Mr. Hare,[2] in the first of the two annual reports he made during his brief term of office as Secretary, held up the work abroad as a stimulus and support to the work and the workers at home.

In addition to the two Committees of the Board, and recalling national rather than ecclesiastical his-

---

[1] The Rev. A. T. Twing, D.D., Secretary of the Domestic Committee, 1864-1882.

[2] The Rev. W. H. Hare, Secretary of the Foreign Committee, 1870-1873; Missionary Bishop of Niobrara, 1873-1883; of South Dakota, 1883-1909.

tory. was the Commission of Home Missions to Colored People, provided for in 1868, three years after the close of the Civil War, to continue at the will of the Board of Missions. The Rev. Dr. Haight, Assistant Minister in Trinity Parish, New York, was Chairman of the Commission.

In 1871 the General Convention of the Church met in Baltimore. To some the date and place recall Dr. De Koven's[3] penetrating tones and the battle that waged on questions of ritual now passed by; to us the days are rich in missionary associations, when Bishop Selwyn of New Zealand[4] struck the keynote, and William Welsh,[5] of Philadelphia, called for a recognition of the claims of the American Indians and the opportunity for organized woman's work for missions, and the whole Church kept Jubilee.[6]

It was on Monday, October 16, of this year, that the Board of Missions gave the Secretaries of its Domestic and Foreign Committees and of the Colored Commission power to organize a "Woman's

---

[3] Warden of Racine College, and Clerical Deputy from the Diocese of Wisconsin.

[4] The Right Rev. George Augustus Selwyn, D.D., Bishop of New Zealand, 1841-1869; Bishop of Lichfield, 1867-1878.

[5] Lay Deputy from the Diocese of Pennsylvania and a member of the Board of Missions.

[6] Because of the fiftieth anniversary of the organizing, in 1821, of the Domestic and Foreign Missionary Society.

Society Auxiliary to the Board of Missions,"[7] and to introduce it to the Church through the pages of THE SPIRIT OF MISSIONS.

ORGANIZATION

DIRECTLY after the General Convention of 1871, the Secretaries of the Domestic and Foreign Committees and the Chairman of the Colored Commission met to establish this new Auxiliary to the Board of Missions. There was already existing a woman's missionary society, called the Ladies' Domestic Missionary Relief Association, organized by Dr. Twing in 1868 to aid Domestic Missionaries. This society had a board of officers in New York City, and numbered twenty-four parochial branches, and it was thought might form the nucleus of the new organization. But the officers were not willing to undertake the task, and it became necessary to find some other method of incorporating their work, and that of the Indian societies known as the Indians' Hope in Philadelphia and the Dakota League in Massachusetts, both organized in 1864, and of scattered parochial missionary societies elsewhere, into one united force.

The method decided upon was of the simplest. The Secretaries added one more Secretary to the

---

[7] See "The Woman's Auxiliary to the Board of Missions: Its Prehistoric Days." Leaflet, W. A. No. 10.

number at the missionary headquarters—a Secretary for the Woman's Auxiliary. Those headquarters were then rented rooms in the Bible House, New York City; since 1893 they have been in the Society's own building in the same city—the Church Missions House. The Secretary[8] thus chosen took her place in the Mission Rooms on the first day of January, 1872, and brought to her task that principle of diocesan and parochial organization upon which the Woman's Auxiliary was founded and on which it has always worked.

With her entrance upon this office there was sent out to the parochial clergy—2,000 in number—a circular asking for the appointment of parochial secretaries to correspond with the new Secretary of the new Woman's Auxiliary. Four hundred replies were received, three-quarters of them from weak and struggling parishes and missions or from places where some plan was already being carried on, with which the rector wished nothing to interfere. When the first report of the Auxiliary was printed, October 1, 1873, seventy-five of these parochial secretaries were in correspondence with the Secretary at the Mission Rooms.

This initial step of direct personal communication between the Secretary of the Auxiliary and the parochial secretaries was soon passed, the Secretary

---

[8] Miss Mary Abbot Emery, of Dorchester, Mass., Secretary, 1872-1876; as Mrs. Twing, Honorary Secretary, 1883, till her death in San Francisco, October 14. 1901.

going on at once to the system of diocesan organization.

Mr. Hare had been chosen Bishop of Niobrara in October, 1872, and the following month the Niobrara League was formed as the Diocesan Committee for Indian Missions in the Diocese of New York, while in the same month the Bishop[9] of Long Island organized the first diocesan branch of the Woman's Auxiliary to contribute toward all branches of the work undertaken by the Board of Missions.

Upon this basis the organization of the Woman's Auxiliary has continued to the present time: at headquarters a Secretary, with her associates and assistants, who together form the communicating link between the Board of Missions and the workers and opportunities of the mission field and the Auxiliary officers in the different dioceses, who, in their turn, communicate what they have received to parochial officers who lead the parochial branches.

In the year 1873, when the first annual report appeared, there were forty-one dioceses in the Church, and seven missionary jurisdictions, five in the Domestic and two in the Foreign field. At that date there was the one diocesan branch, of Long Island, auxiliary to the Board of Missions as a whole, and 268 parochial branches, engaged in various missionary interests. In 1913 there are

---

[9] The Right Rev. A. N. Littlejohn, D.D., Bishop of Long Island, 1869-1901.

sixty-eight Dioceses, and thirty-two Missionary Districts, twenty-three in the Domestic and nine in the Foreign field, and in every one of these, both at home and in other lands, is there a diocesan branch of the Woman's Auxiliary.

This means that in every diocese and missionary district women have been found and appointed by their Bishop, or elected by their fellows and approved by their Bishop, who (some for all the years since their diocesan branch was formed) give a willing service, setting forward the Auxiliary work in their respective dioceses.

In some dioceses there are many of these officers, in others few. The Woman's Auxiliary has no Constitution and By-Laws as a whole, and is not a Board but simply an Auxiliary to the Board of Missions from whose treasury[10] its central expenses are met, and through whose treasury its money gifts go to the mission field. Its diocesan branches are organized in the different dioceses according to the judgment of the diocesan authorities; and its parochial branches now number some 3,400, in which thousands of parochial officers, appointed or elected, guide the Auxiliary work of the members.[11]

---

[10] George Gordon King, Treasurer, 1909——, Church Missions House, New York.

[11] Suggested Constitutions for Diocesan and Parochial Branches may be obtained from Headquarters.

In 1889 the Board of Missions authorized a Junior Department for the Woman's Auxiliary, but the story of this Department is elsewhere told.[12]

The Woman's Auxiliary to the Board of Missions

HOW IT HELPS: BY GIVING

THERE is a quaint old volume on the Missions House shelves, which gives the proceedings of our Missionary Society from 1822 to 1829. This volume states that, in June, 1822, Ephraim Bacon and his wife were appointed as "catechists and teachers to serve on the Western Coast of Africa."

How like were those old days to these! If Ephraim would go to that Western Coast he must find the means wherewith to go. In November he reports a pilgrimage from Philadelphia into the "Eastern Diocese" in search of funds, and returns from New England with $367.07, of which $78.50 was in books and clothing. In the following May he journeyed South, returning finally with certain money gifts, and, in addition, a bale of clothing from a missionary society in Frederick County, Virginia, and "from several ladies in Annapolis" a package containing articles of clothing "for heathen children which may be taken into the schools of the Society."

These bales of clothing received by Ephraim never

[12] See "The Junior Text-Book," by Miss Grace Lindley, Associate Secretary.

found their way to Africa. Ephraim himself did not go, and the establishment of the African mission was indefinitely postponed. But the bales were certainly the forerunners of the multitudinous missionary boxes which, before the Woman's Auxiliary was formed and ever since its organization, have been sent into the mission field.

When Richard Cadle went to Green Bay in 1829, and James Lloyd Breck to Nashotah in 1842, a store of goods went after them; when the Civil War closed in 1865, and in that year Bishop Clarkson[13] went to Nebraska, and, in 1868, Bishop Morris[14] to Oregon, to the negroes in the South and to the institutions being built up in the West these same gifts went.

This box work has been one constant activity throughout the life of the Woman's Auxiliary. It is divided into two channels. One gives each year to those Domestic Missionary clergymen, nominated by their Bishops, boxes of clothing and household supplies which supplement the stipends received. Thousands and ten thousands of such boxes have been prepared and sent. To place upon them an accurate money value would be impossible. Again and again has the Secretary of the Auxiliary been told that men could not have stayed at their posts

---

[13] The Right Rev. R. H. Clarkson, D.D., Bishop of Nebraska, 1865-1884.

[14] The Right Rev. B. W. Morris, D.D., Bishop of Oregon, 1868-1906.

and that missions must have become extinct, had not the boxes come, which made the difference between support and non-support. So the help which the Auxiliary has rendered to the Board of Missions would be all inadequately stated were these personal boxes left out of the account.

In addition to these are the boxes sent yearly to mission schools and hospitals and gifts which help to tell the Christmas story in many a mission. In the preparation of these boxes, the Junior Department has its large share.

The other division of Auxiliary work is that indicated by its money gifts. The very first report, printed in 1873, prefigures the varied interests that have run through succeeding years. A debt on St. Mark's Church, Salt Lake, an Indian chapel at Cheyenne Agency, a hospital for the Ponkas, were among our earliest "specials";[15] the partial support of a missionary in Africa, the entire support of a Chinese Bible-woman and thirty-four scholarships in Foreign Mission schools were the forerunners of all our other "designated contributions,"[16] tending toward the undesignated gifts for the Board's "appropriations"[17] urged upon us in later years.

---

[15] Money gifts for missions, which are in addition to the regular appropriations made by the Board.

[16] Gifts for stated parts of the mission work, which help the Board meet its appropriations.

[17] The amount of money which the Board of Missions undertakes to raise for carrying on the general missionary work.

The household linen that supplied St. Paul's School at Yankton Agency; the establishment of the Foreign Missionaries' Insurance Fund, to give our married foreign missionaries a yearly fifty dollars toward their insurance dues; endowed scholarships in Dakota and in China and in St. Helen's Hall, Portland, Ore.; memorial chapels and a girls' dormitory and a catechetical school in Niobrara; the training of Indian students at the East; the woman's hospital at Wuchang; twenty alcoves in Wolfe Hall, Denver; gifts toward the girls' school, Seguin, W. Tex., and toward the medical work, Shanghai; the Church in Wuchang; the Memorial Hospital, Tacoma; the hospital, Osaka; the clergy house, Wuchang; St. Mary's and Hope Schools for the Dakotas; a new building for the hospital, Tokyo; St. Mary's Orphanage, Shanghai; Thurston Station founded in Africa; its schoolroom given to St. Mary's, Dallas; the rebuilding of Hoffman Institute, Cape Palmas; the mission house, Hankow, and its cathedral church and the church at Hanch'-uan; the Navajo hospital and church in Arizona; the missionary's house in Aomori; the enlarging of Rowland Hall, Salt Lake; the rebuilding of St. Paul's College, Tokyo; the Bishop's House, Spokane; the Church at Sendai and the woman's hospital, Shanghai; the house for Bishop Schereschewsky in Tokyo, and for Bishop Rowe at Sitka; the memorial church at Lawrenceville; the wards in Anking, Osaka, Tokyo, Raleigh and Boisé; the

girls' school at Bromley, West Africa, and the kindergarten at Akita, all these recall special needs and special responses, some made by the united Auxiliary, some by a diocesan branch, some by individual members, others through the efforts of individuals, all supplementing that which the Board of Missions gives.

And, running side by side with these, have been the offerings which have helped the Board fulfil its promises to the field—the support of a worker, of a scholarship, of a mission school; the gift to some department of missions, as Domestic or Foreign, Colored or Indian, or to General Missions as a whole.

And to crown these yearly contributions, each third year the Woman's Auxiliary makes its United Offering,[18] its gift of thanks gathered during succeeding triennials, in which it would have every woman in the Church share. From the day, in 1889, when the first of these—$2,000—was offered, to that, in 1910, when the gift—of $243,000—was made, these United Offering gifts have amounted to $886,000. With them our first church in Alaska, Christ Church on the Yukon, was built; from them the Bishop of Alaska receives his yearly salary; land at Kumagai, Soochow and Wusih was bought; the missionary buildings at Wakamatsu were set up; the Church Training-school at Sendai was erected, St.

---

[18] Call for United Offering Leaflets.

Hilda's, Wuchang, and St. Augustine's, Raleigh, were enlarged, and hundreds of women missionaries have been trained, sent, and sustained in the mission field.

The Woman's Auxiliary to the Board of Missions

HOW IT HELPS: BY PRAYER

WHEN the first Secretary of the Woman's Auxiliary made her first report she described it as "composed of all local societies of women, working in connection with the Board of Missions, and of those individual women in the different parishes of the land, who are actively engaged in aiding the missionary work of the Church by their sympathy, their prayers, their offerings and their labor."

It is interesting to see that there are none of the fresh activities of to-day which do not find their place under one or another of these heads which described the efforts of the Auxiliary in its first beginnings.

The great Triennial Service, the Corporate Communions of diocesan and parochial branches, the Quiet Days and Hours, the meetings for intercession, the noonday prayers in public and private, the personal, individual petition, the Mission Service Book[19] daily used in the Missions House Chapel,

---

[19] Price 10 cts.

the "Sanctuary" in THE SPIRIT OF MISSIONS, "Prayer for Missions" and the "Litany,"[20] the Quarterly Leaflet of Intercession,[21] the prayer[22] accompanying the resolution of the United Offering —all are the natural outcome of that prayer leaflet[22] for the daily use of members of the Woman's Auxiliary, first printed in the early seventies, and reprinted again and again since then.

If the Woman's Auxiliary has not always kept to its ideal, it has not been because it has no ideal of a prayerful service. It was based upon the principle of "continual and fervent prayer," and the Auxiliary of to-day can only emphasize and suggest in detail the opportunities that offer.

It calls on its members to form the habit of daily prayer for missions, and tells them how in places so diverse and distant as St. John's, Shanghai, and Christ Church, Anvik, and the Chapel of St. Luke the Beloved Physician, in Manila, the noonday prayers of the missionaries unite with those of the workers at the Missions House for the advance of Christ's Kingdom through all the world. It iterates and reiterates the importance of Christian women training their little ones from earliest childhood to pray, "Thy Kingdom come"; it sets the standard that the smallest Auxiliary meeting and

---

[20] Order No. 50, No. 51, from the Church Missions House.

[21] Printed by voluntary gifts. Order from the Rev. H. Officer, West Park, N. Y.

[22] Order from the Church Missions House.

the one called for the most practical of business purposes should include prayer as a real and living component part; it suggests that the members pray for the mission or missionary for whom they work, for the need presented through the pages of THE SPIRIT OF MISSIONS, in Missionary calendars and leaflets, and that they give thanks as well. It calls them to join at stated times in the Holy Communion, lifting up before God the Father the sorrow and suffering, the vice and ignorance, the weakness and the folly, the hardness and the pride of the world which God the Son died to save. It urges them to come apart from time to time to rest in quiet thought on the Divine strength through which human strength may conquer in the great warfare with the powers of evil. And what it suggests for the individual parish branch and member, it suggests to the diocesan branch and its leaders and representatives as well, so that, when they meet, the Corporate Communion is the evident sign of their unity, love and purpose, the testimony of their thankfulness, the refreshing of their spiritual strength.

And once in three years, from beyond the bounds of any one diocese, the women who in all the Church have had most the growth of the Kingdom in their hearts and prayers meet in the great Eucharistic Service which crowns all other acts of their devotion. It is then that they feel how doubly blessed the Sacred Feast would be, might all born of

Holy Baptism into the Family of Christ feed together upon the Heavenly Food; and to this end, in private and in public, the most solitary member in the remotest mission and the thronged assembly at the largest gathering are praying more and more:

O Lord Jesus Christ, Who saidst unto Thine Apostles, Peace I leave with you, My peace I give unto you; regard not my sins, but the faith of Thy Church, and grant her that peace and unity which is agreeable to Thy will, Who livest and reignest forever and ever. Amen.

The Woman's Auxiliary to the Board of Missions

HOW IT HELPS: BY THE SPOKEN WORD

IT is many years since one of our earliest and most honored women missionaries, returning after furlough, reported but one home hospitably opened to her, apart from those of family and personal friends. With Jubilee[23] echoes in our remembrance, we cannot but wonder if this home were not that of Mrs. Doremus!

But however that may have been, those days are in the far distant past, and missionaries are now more apt to be divided between pleasant reminiscences of charming visits made among new and

---

[23] The fiftieth anniversary of the Woman's Union Missionary Society, founded by Mrs. Doremus, of New York, in 1861.

sympathetic friends, and the wonder if no time will be allowed them, in furlough, to sit quietly among their own people and forget for a while that they *are* missionaries.

And this change has been brought about largely through the method, early started in the Woman's Auxiliary, of inspiring interest through the spoken word. It is often a question with us whether Dr. McKim[24] first formed an Auxiliary branch in Alexandria, or Dr. Alsop[25] in Rye, immediately after the historic Convention of 1871; but it has always been pleasant to remember that, before a Secretary took her place at headquarters, Miss Sallie Stuart, in Alexandria, and Miss Cornelia Jay, in Rye, had begun their long service as Auxiliary officers in those parish branches.

There is a story of the first four years of that Rye Association, which tells of its missionary guests, and among them we find the well-known names of Clarkson, Whipple[26] and Garrett[27] of our Western land, of Nelson[28] and Schereschew-

---

[24] The Rev. R. H. McKim, D.D., then Rector of Christ Church, Alexandria, Va.

[25] The Rev. Reese Alsop, D.D., then Rector of Christ Church, Rye, N. Y.

[26] The Right Rev. H. B. Whipple, D.D., Bishop of Minnesota, 1859-1901.

[27] The Right Rev. A. C. Garrett, D.D., Missionary Bishop of Northern Texas, 1874-1895; Bishop of Dallas, 1895 ——.

[28] The Rev. R. Nelson, D.D., Missionary to China, 1851-1881.

sky,[29] of China, of Twing, Hare, Duane[30] and Haight from the Mission Rooms. Here are the forerunners of the never-ceasing streams of missionaries and secretaries who from that date till this have travelled and visited and talked, telling the story, suggesting opportunity, defining methods.

And to this same work the first and present Secretaries of the Auxiliary and the Associate Secretary and the diocesan officers have devoted a large measure of time and effort. It would be impossible to tell the journeys that have been taken, which have carried the general officers from the Atlantic to the Pacific Coast, from Canada to the Gulf, and the Honorary Secretary twice and the present Secretary once to the mission fields on the other side of the world, and which have led hundreds of officers to visit the length and breadth of their Dioceses, as well as beyond in aid of other branches, to take part in Department[31] Conferences, to assemble at monthly conferences at the Church Missions House, and triennially to meet in the great general gathering held at the time and place of the General Convention.

As we review this past we seem to hear the rector's voice on Sunday, giving notice that at the

---

[29] The Right Rev. S. I. J. Schereschewsky, D.D., Missionary Bishop in China, 1877-1884.

[30] The Rev. R. B. Duane, D.D., Secretary of the Foreign Committee, 1873-1875.

[31] Order Map of Missionary Departments from Church Missions House.

week's meeting of the Auxiliary branch such and such a speaker may be expected. Two days before the meeting we see the parish secretary writing extra notes to remind the absent or forgetful; the day before, the president drives hither and yon, calling to make assurance doubly sure, and, in these later times, the morning of the meeting finds the person most anxious that all go well busy at her telephone, making a last request. We see the members gathered, the disappointing handful or the cheering company, and we hear again the animated story, the urgent appeal, the clear-cut statement, the incisive criticism, the suggestive argument; or the dull, or disappointing, or pointless effort of the missionary, and the vague, wandering, futile attempt of the visiting officer to make Auxiliary matters plain.

The course pursued in the parish branch has been followed in the joint meeting of parish branches in cities, and archdeaconries, and dioceses, in Departments and in the most representative gatherings of all. It is a method whose results for good will never here be fully known, and whose results for harm it is easy to show in wearied missionaries, overtaxed secretaries, extravagance in the expenditure of time, travel, strength and means, overlapping and redundancy, a people whose emotions are stirred and pleased without adequate effort and response. Surely when such things can come from so choice a venture as the sight of the soldier returning

from the battle and his own report of the conflict waging there, this cannot be the only method which our Auxiliary has found to help the Board of Missions, through helping its members to know.

The Woman's Auxiliary to the Board of Missions

HOW IT HELPS: BY THE PRINTED PAGE AND THE STUDY CLASS

THE Board of Missions has always been very good to its Woman's Auxiliary. With the coming of its first Secretary, it opened its monthly magazine to the members and gave opportunity to tell of woman's work in the mission field and of women at home, working for missions. Month by month eight pages devoted to the Woman's Auxiliary and to its Junior Department appear in THE SPIRIT OF MISSIONS,[32] and every member of the Auxiliary may see these, and all else the magazine contains, if she only will. To get the members to subscribe to the magazine, to get them to use it at meetings—reading from it, reviewing it, making it a basis of a current events class—has been a constant effort through many years. The general officers urge it, the diocesan officers emphasize the need, in some branches there are those appointed to the sole work of increasing the subscription list.

But eight pages monthly do not give space for all that our reading public ought to know, and the

[32] Subscription, $1 a year—monthly.

Board's treasury has freely met the expense of multitudinous leaflets, most of them for gratuitous distribution. Collects and prayer cards, explanations as to what the Auxiliary is, what it does and what it would do, suggestions for organization, directions how to work, methods of systematic giving, appeals for gifts, accounts of special fields, reports from schools and hospitals, a long line of leaflets on the United Offering in all its different aspects, such matter as this has been disseminated to guide leaders, to meet inquiry, to stimulate gifts, to inform ignorance, to build up a substantial and intelligent interest; and year by year a report is made to the Board of Missions, which goes to the branches as well, in which the work of the year is tabulated, and its salient features are noted.[33]

Similar reports are prepared in the diocesan branches, and those things which appeal to the thought and action of the Auxiliary as a whole are often brought before a diocesan branch by its own officers in a direct and personal way beyond the skill of the general officers to accomplish.[34]

This printed matter introduced into the Auxiliary meeting another feature. The members are now not wholly receptive. They read, they analyze, they condense and emphasize; they select subjects and prepare and read papers; they report on what they have heard and read; they appoint committees and

---

[33] To be had from headquarters.

[34] To be had from diocesan officers.

plan programmes for series of meetings; and, in carrying these into effect, they discover the Bible to be the great missionary text-book, the Prayer Book to be a manual of missionary intercession, missionary biography[35] to be the most stimulating of reading, history and geography, economics and social service all to lend themselves to the one great theme—which, finally, they are learning to be worthy of definite and diligent study—Missions; that is, the science and the method by which the kingdoms of this world are to become the Kingdom of our Lord and of His Christ.

And thus it is that we find the Auxiliary of today passing on over the threshold of a great advance, and that which was inaugurated in it long ago by individual officers and members in Hartford and St. Louis, in Indianapolis, and many a place beside, expanding more and more along the lines of definite study according to methods which bring out the thought and working capacity of the pupil and make the members of our study classes seekers after the truth and its expression, and not only the receivers and transmitters of knowledge given and formulated by others. So the emphasis once laid on programme meetings and on the writing of papers is now put upon the discussion method; and the reason why William Cary[36] went to India, and

---

[35] Missionary lending library at the Church Missions House, also one connected with the Society for the Home Study of Holy Scriptures, 106 East 22d St., New York.

[36] Baptist Missionary in India, 1793-1812.

Colden Hoffman[37] to Africa, and the way by which Coleridge Patteson[38] reached the Melanesians and Channing Williams[39] the Japanese, are occupying the mind more largely than the fact that William Cary went to India, and Colden Hoffman to Africa, and Coleridge Patteson to Melanesia, and Channing Williams to Japan.

Leaders of the diocesan branches under the leadership of general officers from the Church Missions House go to Summer Schools or Conferences, and learn there how to teach; the triennial of 1910 was signalized by a new departure, when, under the Associate Secretary, a School of Missions was established, and courses of studies were given to 167 pupils gathered from far and wide. That central school of 1910 we feel to be the beginning of a normal institute which shall be the property of the Woman's Auxiliary or of the Educational Department[40] of that Board to which it is auxiliary, in which the teachers of the future shall be trained to teach our people everywhere the science and the method of Missions.

---

[37] The Rev. C. C. Hoffman, working in Africa, 1847-1865.

[38] The Right Rev. J. C. Patteson, D.D., Missionary Bishop of the Melanesian Islands, 1861-1871.

[39] The Right Rev. C. M. Williams, D.D., Missionary Bishop, China and Japan, 1866, Yedo, 1874, resigned, 1889, died, 1910.

[40] The Rev. A. R. Gray, Educational Secretary, Church Missions House.

HOW IT HELPS: BY INCREASING THE SUPPLY OF WOMAN MISSIONARIES

WHEN the Auxiliary began, one Woman's Foreign Missionary Society, that of St. Paul's Church, Jackson, Mich., reported to the Secretary the annual payment of $300 toward the salary of a woman missionary in Africa; in 1877 half a dozen such women, altogether, in the Western fields of Oregon, Nebraska, Colorado, and in China, were being supported by the Auxiliary gifts, and from time to time a branch, parochial or diocesan, assumed the charge of supporting another worker; but it remained for the general meeting of 1895 to decide that in 1898 the United Offering should be applied to the training and support of women missionaries; since which time, with the exception of 1898-1901, this has been the chief purpose of these united gifts of the Woman's Auxiliary. That means for this special purpose were provided in such measure as to encourage the leaders on the field to open up channels for woman's work and to encourage young women to offer for service is without doubt one result of the United Offering of four triennials. The gift of means at first seemed so large as to place no limit on the gift of life, and has had its share in bringing about so great an increase in the offer of young lives that the amount to be given in 1913 must be greatly larger than any triennial offering

heretofore. At the same time the leaders in the Auxiliary work show their faith by forwarding every effort made by the Board to gain a still larger number of women missionaries. They seek not only in their own ranks but elsewhere for new recruits. Among the associates of the Girls' Friendly Society,[41] among the Daughters of the King,[41] in St. Barnabas' Guild for Nurses,[42] among the teachers in the Sunday-schools and the members of Altar Guilds, as well as among the Junior leaders, they look for those whose work at home gives promise of good service in the remoter mission field. They stand ready to co-operate with the Student Secretary[43] of the Board in her quest for mission-hearted girls in our schools and colleges; they learn about our Church Training-schools, in Philadelphia[44] and New York,[45] and prompt the young people they influence, after definite training as teachers, nurses, physicians, to look forward to the additional technical *missionary* training, which shall fit the ardent college girl who has governed and led, the teacher who has controlled, the doctor whose word is law, to become the junior member in the mission family, the unskilled novice in the community, the subaltern in the regiment, who must hold back from

---

[41] Central Office, Church Missions House.

[42] General Secretary, 252 Main Street, Orange, N. J.

[43] Deaconess Goodwin, Church Missions House.

[44] 708 Spruce Street, Philadelphia.

[45] 419 West 110th Street, New York.

practice of hard-won skill till she can make plain in their own tongue to the childlike people of a mission the power of the Risen Life of Christ.

The Woman's Auxiliary to the Board of Missions

HOW IT WOULD HELP IN BEHALF OF CHRISTIAN UNITY

IN the Edinburgh Conference of 1910 the ground was taken that it was to be no conference on Missions of representatives of Protestant bodies to a non-Protestant world, but rather a Conference on Missions of Christians to a non-Christian world.

The ground was broad, but those who number most in the ranks of Christendom and on the mission field were absent, and those who were there trod softly in debate and argument, lest they should offend their brothers; and belief in the Living Lord and devotion to Him were emphasized, while no one ventured to ask the question or to ponder upon the mystery as to what it was the Risen Lord taught His chosen ones in the Forty Days before He left them to return to Heaven.

This silence marked the differences strongly felt and showed the weak point in the armor. And it was a relief to have this recognized when one member of the Conference pictured the time, sure to come, when Christ's people shall meet to discuss these very points of difference, which then may be

found the choice contributions that shall be made to the glorious, undivided whole. That we hold back now shows unpreparedness, weakness, the necessity for two things—a certain faith and a love which casts out fear.

The General Convention of 1910 showed how it would hasten this day by appointing its Commission on Faith and Order.[46] The Auxiliary has opportunity offered it to do something while the Commission is busied with its task.

Its best help it can give in prayer; otherwise, by meeting Christians of other names, getting to know them well, to admire and to love them, to appreciate their excellencies, to discover what co-operation may be possible. The Summer School that gathers hundreds of young people gives a training in Missionary pedagogy; the Woman's Foreign Missionary Jubilee affords a parallel for the women to the Laymen's Forward Movement, and suggests how larger numbers can be reached, the uninterested awakened, economy practised by a common use of methods. And as we gain from others, it behooves us more and more clearly to understand what we have to give—our belief in a Divine authority, in historic continuity and Sacramental grace; the reverence and devotion of liturgic worship; the safeguard of the training of the Christian Year; the realization of the One Body, the perfection of whose unity all sins of heresy and schism, as of pride and lust, can

[46] See Report of General Convention for 1910.

mar—these blessings of our heritage we cannot afford to lose, we must make known, if we would be not receivers only.

And so it is coming to pass, in these days of the Auxiliary's life, that its members shall become more loving and more prayerful, more loyal and more courageous, with a truer knowledge of their Divine Lord, with a better understanding of His will for man, with a more complete realization of the honor which He prayed the Father for them, in common with all His own:

"Holy Father, keep through thine own name those whom thou has given me, that they may be one, as we are . . . Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." (St. John xvii. 11, 17-21.)

Copies of this pamphlet, prepared by Miss Julia C. Emery, Secretary, may be obtained from the Woman's Auxiliary, Church Missions House, 281 Fourth Avenue, New York, by calling for W. A. No. 16.

Price, 5 cents a copy; 50 cents a dozen.